

**CONFIDENTIAL**

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and has asked his subjects to give him all the assistance in their power, as he is fighting for God. That every one has complied with his request and commenced fighting with him. The Mullahs have promised to give the Amir one lakh of men and have agreed to take no pay except powder and shot.

## **SELECTIONS**

The Oudh Akhbar (12th March) writes that the Mullahs of Tattah are making a massacre of the British.

## **VERNACULAR NEWSPAPERS.**

The Nér-ul-Abdár of the 15th February writes that the Amir of Kabul is very busy in the improvement of his

**MARCH 16, 1870.**

of Afghanistan.

## **POLITICAL.**

### **FOREIGN RELATIONS AND AFFAIRS.**

The Benares Akhbar of the 10th February denounces the Turks as tyrants and pictures the wealthy Turk as being ever in quest of Christian women in Turkey. The Sultan places no restraint upon these villains, though a check is sometimes given for the sake of show. It is of opinion that, "until Turkey passes into other hands and is reorganized it will never flourish. Russia desires to take it, but for fear of England cannot do so. The English cannot manage it; nor will they allow Russia to take it, for fear the Russians should grow stronger and more enterprising, and eventually reach India."

The Oudh Akhbar of the 12th March learns from an article in the "Times" (a great deal of which it quotes), that the Suez Canal shares were simply bought to prevent a foreign Government from establishing itself in Egypt.

The Nér-ul-Abdár of the 15th February reports rumours of war and mutiny in Beluchistan.

### **CABUL AND CENTRAL ASIAN AFFAIRS.**

The Akhbar Neyer-i-Abdár of the 2nd March writes that the Amir of Cabul is very busy in the improvement of his



and has asked his subjects to give him all the assistance in their power, as he is fighting for God, and that every one has complied with his request and commenced learning drill. The Mullas have promised to give the Amir one lakh of men, and have agreed to take no pay except powder and shot.

The *Urdu Akhbār* (Akola) of the 4th March writes that the Mussalmans of Turkistan are meditating a massacre of the Christians.

The *Nur-ul-Abedr* of the 15th January, at the end of a note on the Russians in Central Asia, says Russia will soon take Kokhand and make her boundaries contiguous with those of Afghanistan.

The *Dab-dab-i-Sikandri* of the 6th March writes that as Kokhand has now been annexed to Russia the Russians will labour under many difficulties, and the inhabitants of Asia say they will fight with Russians and give them trouble. On this account the Russians have thought proper to increase their army; and when this is completed, then difficulties will vanish.

The *Panjabi Akhbār* of the 4th March writes that last week the following news was brought from Cabul:—

1st,—That the Russians will without any doubt fight with the Amir of Cabul: because when the Russian envoy went to Cabul and asked the Amir to allow the Russian troops to pass through his country he refused.

2nd,—That Sirdar Abdul Rahman Khan, who is at present with the Russians, would have attacked Afghanistan had the Russians given him help.

The *Akhbar-i-Panjab* of the 3rd March writes that at present the forces of Russia in Asia are very weak, and that on this account the inhabitants of Kokhand are giving trouble. The Russians wish the ruler of Yarkhand to be on friendly terms with them.



The *Koh-i-Nuh* of the 4th March says that a correspondent from Peshawar writes that a Vakil of the Amir of Cabul conveyed to the Akhund of Swat news to the effect that the Amir of Cabul intends going against Bajour and Swat, and that the Akhund in reply told him that he would neither interfere nor say anything in the matter. That the Vakil also told the Akhund that the Amir of Cabul has written to the owner of Lalpura that if he gave up to him a son (as hostage), he would give him annually the sum of Rs. 12,000, and allow him to return as the ruler of Lalpura, provided he kept the road between Cabul and Peshawar clear, but that Nowroz Khan would not accept the offer.

The *Naf-ul-Azim* of the 25th February\* says that the *World* states that no one denies the fact that there will be a war between Russia and England. The editor of this paper agrees with the *World*, and writes that the difficulties at present surrounding the Russians are daily vanishing before them, and that every king who has yet advanced towards Hindustan has gained his object. The article then goes on to quote a paper by Colonel Cory, in which the writer states that the limits of Russia and England will soon meet, and that the limit between these two countries is Afghanistan, therefore if England will not advance first in order to check the progress of the Russians they will take Afghanistan, and when the Russians capture Afghanistan, every difficulty will disappear, as the Afghans will then join the Russians. If any one says that the Russians will not be able to take Afghanistan, as the English could not do it, then I say that the English did take Afghanistan, but through their own folly they lost all control over it, and it is not likely that the Russians will make the same mistake; and should any one say that the Russians will not be able to come to Hindustan from the south of Russia, then I say that they will come, for they are making arrangements for a railway on that road. The article continues, the editor of the *World* says, that the Russians are

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\* This article is in Arabic.



in making a road, and that when this is completed it will be easy for them (the Russians) to bring in their forces towards Afghanistan, and when they capture the place, as also Turkestan, it will be easier for them to advance towards Hindustan; that in Hindustan there are in all 60,000 Europeans and 70,000 native soldiers, and it is impossible for Government to collect all these forces in one place for fear there may be a quarrel elsewhere, and if 70,000 native soldiers are sent to fight with the Russians, it will be impossible for them to be victorious, therefore it is incumbent on Government to fear the secret doings of the Russians. That a Russian author has said that when the Russians enter Afghanistan and join the Afghans, there is no doubt that they will frighten the Hindustanis and bring difficulties in the way of England, and when this is done the ruler of Hindustan will turn against England: because from their hearts they do not like her, which can be clearly seen from the late Baroda case which the people have not forgotten; although the Prince of Wales has visited India; and from this it is quite apparent that the natives do not like the British rule. The editor concludes by saying what this Russian writer says is not true, as the natives are the slaves and friends of the British Government: because it is very just and never interferes with the religion of any one, whereas it is just the contrary with the Russians, as they do interfere with matters of religion, &c. The editor of the *World* writes that the Russians do not fear any one in extending their limits, which is proved from what the Russian author abovementioned has written, that the Russians intend advancing towards Asia and extending their limits, as also taking Merv, and that those who say that the people of Herat should not fear the Russians, as there is no road for them, are not telling the truth, for the Russians have many roads to Herat.

The *Benares Advertiser* of the 10th February considers the ruler of Cabul a worthless and useless fellow, who continues on his throne because England is against taking Persia and



**Afghanistan.** Notwithstanding the enormities perpetrated in the Khyber Pass, England will not take the latter country for fear Cábul should join Russia and turn round upon her. The editor does not believe that the country will be ruled by any of the Afghan family after Shere Ali's death.

Several papers notice that while Europeans travelling in Central Asia have every obstruction thrown in their way by the Russians—Russian visitors to India have every facility for taking notes afforded them by the authorities.

The *Rahnumá-i-Hind* of 14th March sees its predictions fulfilled in the gradual advance of the Russians (upon India), and advocates prompt measures for the obstruction of Russian progress, and hails the expected reorganization of the native army.

The *Koh-i-Nár* of the 11th March writes an exhaustive article on the safety enjoyed by visitors to India, and strongly advises the Government to demand the same rights and protection for its subjects who visit Cábul, Persia, and Turkey. The Government is asked to take example by the Russians who always demand an explanation from the oppressors of their subjects.

### POLITICAL.

#### (NATIVE STATES.)

In the *Khair Khudh-i-Oudh* of the 30th January the correspondence between Sir Salar Jang and Mr. Saunders on the subject of the Nizam's visiting the Prince of Wales is translated, and occupies over 10 columns. The translator apparently endeavours to exalt Sir Salar Jang in the eyes of the native public at the expense of Mr. Saunders by using the pronoun *tum*, and its derivatives in the Prime Minister's letters to the Resident, and the word *ap* and its derivatives in those of Mr. Saunders' letters to Sir Salar Jang. Again such an expression as "is-a-varud farmáya" (آورد فرمایا), which the Resident is supposed to have used in his letter to Sir Salar Jang is likely to mislead.



The same paper says that it is the intention of the Nizam to establish a regiment of cavalry in Gulistan, at which the citizens are "overjoyed."

The *Khair-ul-Akhbar* of the 11th March and the *Sama-i-Faiz* of 15th March announce that Sir Salar Jang, who was formerly a Shia, has now turned Sunni, and that the whole of Hyderabad is delighted with the change.

In the *Lawrence Gazette* of 14th March a correspondent says that the faction which killed the private tutor of the Nizam of Hyderabad still continue to give trouble as they have not been punished. Threatening letters reach Sir Salar Jang to the effect that if he goes to England there will be a disturbance after his departure. Although he has evinced much firmness and fortitude on similar previous occasions, yet it is considered that as the promoters of the threatened disturbance are strong, the results will be serious.

The *Khair Khush-i-Alam* of the 3rd March draws attention to the unsatisfactory condition of the Patiala State. The servants of the Raj do not wish their affairs to be made public, consequently they have made arrangements for a post-office where all letters will be opened, and those containing any news about the state will be retained, while the rest only will be despatched.

The *Madras Gazette* of the 4th March, after quoting from the *Panjabi Akhbar* of February 26th, a letter copied from the *Madras Times*, concludes by saying,—"From all that has been written, it is quite clear that all the blame of the late Hyderabad complication lies on the Residency officials and not on the Nizam."

The *Wakil-i-Hindustan* of the 4th March, writing of the projected visit of the minor Nawab of Bhopalpur to England, reminds Government of 1845, when the Panjab was taken, and that it was by the help of the Nawab's grandfather that Multan was captured, and goes on to say that among the rest



of Panjab his rights ought to be first looked to, and that it is incumbent on the Government of India to send the Nawab to some place where he is sure to get a sound education.

The *Nar-ul-Absar* of the 1st January, noticing an article from the *Panjabi Akhbar* of December last, in which an account of the Viceroy's visit to Jaipur was given, says:—"Visits were exchanged and everything went off very well; but all those chieftains through whose territories the Viceroy has travelled this year ought to consider, after due reflection, what his real object was in going there." This is the first time since the British Government has been in India that a Governor-General has thus visited these territories. If Lord Northbrook merely likes travelling about that is one thing, but if he went for political reasons that is another thing. Any how, if the Viceroy went in his viceregal capacity, it cannot be considered that this was done for a single person's amusement. What wonder if at some future time the result of this visit became known! There is no doubt that it is very well to pay visits, but only when the parties are friends and equals. But advantage from visits between master and servant, conqueror and conquered, and ruler and ruled, can only be derived when the latter possess ability and skill. Where there is unfitness, however, it is better to be at a distance. These chieftains are really much pleased at the Viceroy's visit, and it is matter for congratulation when they consider themselves fit to visit him, and expect ultimate good to result from it. But it would be sad to think that these joys were the result of ignorance, and yet this is visible in every visit paid to a raja. For instance, it is not commendatory as already mentioned that the Maharája met the Viceroy with much magnificence and state, and that at the time he had many troops in his retinue. On the contrary it shows ignorance and folly. The British Government is not so negligent and unmindful as not to know the strength of each chieftain's forces and the extent of his dignity. When therefore a thing is known, what necessity is there for displaying it? It is quite



though the chieftains to pay visits privately in their territories, as officers of the British Government do, and not to display their awe and dignity to their masters and their subjects. There they should only try to show by every means what plans and arrangements they have been making for the welfare and tranquillity of their subjects and countries, and what have been the results of their plans and arrangements. First and foremost they ought to disabuse by every means and endeavour in their power the mind of the Viceroy during his visit of any wrong impression that the resident's despatches might have made on it, and if such an impression has been actually made, this visit might efface it. There is nothing so advantageous as this for native noblemen under British rule to attain during the Viceroy's visits through their territories, and they ought to attain this object with such prudence and anxiety that the Resident's mind be unembarrassed. It is most essential for a humble man to bear in mind that it is to his advantage to show his humility the more and the more as much as possible. It is a piece of imposition for the jackal to put on the claws of the tiger.

#### NATIVE STATES AND FRONTIER.

The *Benares Akhbar* of the 2nd March says that the *Rdai Gupar* writes that, by conferring on Her Majesty the Queen the title of Empress of Hindustan, it will be interfering with the rank and powers of the Maharajas of Hindustan, because up to date they have been treated by her as her equals. That if this title is conferred on Her Majesty the Queen, the agreement, &c., between Her and the Maharajas will stand as they are at present, but there will be a vast difference between their rank and respectability. The editor concludes by saying that the words "friendship" and equal are mere names, as the Maharajas have become more like slaves than anything else, and that if they consent to the title of "Empress of Hindustan" being conferred on Her Majesty the Queen, it will only tend to show their weakness.



The *Taj-ul-Akbar* of the 2nd March, and the *Saif-ul-Akbar* of the 5th March, notice an order to the effect that no Afridi of the Husaini sect be allowed to enter Peshawar.

The *Akhbar-i-Nayar Asam* of the 6th March reports an inroad of the Afridis and the murder of men at Kotah Hat.

#### PRINCE OF WALES'S VISIT.

The *Vrit Dhard* of the 18th February writes that when the Prince of Wales arrived at Calcutta he invited the Nawab of Oudh by letter, but the Nawab wrote back and said that he could not see him as he was not a Nawab; that on learning this His Royal Highness the Prince of Wales went personally to see the Nawab, and told him that he would speak in his behalf to Her Majesty the Queen.

The *Anand Lahri* of the 3rd March, writing of the presents, &c., which the Prince of Wales has received in India, estimates them at sixty lakhs of rupees.

The story of the revolver having been found on the steps of the Jumma Masjid at Delhi when the Prince was there has nearly gone the complete round of the press. None of the papers however comment upon it.

The *Nur-ul-Absar* of the 15th January complains of the Prince of Wales appearing in public in plain costumes, and thinks that as the whole country flocks to see him only, he ought at least to distinguish himself from his courtiers by appearing in regal robes.

The *Nur-ul-Absar* of the 15th February says:—"Coming joy creates much clamour and disturbance, but when it is over it is past and gone, and mention of its merits and demerits alone remains on the tongue. - Perhaps these natives who had the opportunity of witnessing the cheerful disposition of the Prince alone praise him, and this praise passes from lip to lip; but many persons of the present age ask what benefit these Rájás will derive who have expended lakhs of rupees.



Under native rule estates were granted and commandantships of regiments and five thousand cavalry and infantry fell to the lot of some. Banners of mahi-marathi, and kettledrums were bestowed. But under the British rule these things are not necessary. What good do they get by all this expense, and how do the people at large benefit by the Prince's visit? The reply to this should be thus understood, that the loyalty of Rájás and Mahárájáhs to the Queen is thus shown, and the populace derive this great advantage, viz., that blessings from the feet of the great are sufficient in themselves."

The following is from the *Náz-ul-Absar* and headed "The boasted freedom of the Native Press." "Some may publish something silly, false, meaningless, calumnious, and without foundation in some of the English papers, viz., that there has been amorous correspondence in rhyme between the Prince of Wales and Jamna Bai, the subject of which rhyme is altogether without head or tail, inelegant, and quite absurd, inasmuch that if Jamna Bai cares she can bring an action for defamation against the writer of such articles. The Prince of Wales is of exalted dignity; such dust as this cannot even reach the skirt of his robes. Such things as these are among the freedom of the English: they are used to them: they understand and meditate over them, but do not think ill of them."

## ADMINISTRATIVE

### (GENERAL.)

The *Atishad-i-Alam* of the 2nd March complains that according to Act VIII. of 1859, and the Act, which was repealed by the same, the costs which are allowed to the plaintiff are only those for summoning the defendant and witnesses, stamps, and service of process, and that besides these the plaintiff is never reimbursed for any extra expense he may have incurred, such as travelling expenses, &c. The editor concludes by saying that it is against the rules of equity and justice not to allow the plaintiff these costs.



The *Riyaz-i-Ahm* of the 20th February, "by the rules of the Government of India pleaders, munsiffs, and judges have to undergo a test examination previous to being appointed, and that it is a pity magistrates and collectors are appointed judges without the necessary examination in civil law, as they pass judgments quite contrary to law for which the subordinate court pleaders simply laugh at them. That when magistrates and collectors are appointed judges without passing an examination, why are not deputy collectors also appointed. The editor concludes by saying that the working system of the courts of the Government of India is against all common sense and reason, and that if the working system of the courts of Oudh, North-Western Provinces, and Panjáb (which are at present quite contrary to each other) were made similar, it would be very advantageous.

The *Tofa-i-Panjáb* of the 4th March complains that vaccinators "oppress the poor and make the kindness of Government a torturing instrument. The editor says that it has been brought to his notice that "every one is crying out on account of their oppression, and that in Lahore and Amritsar there is not a man with a family who does not wish to take their blood, and who does not cry vengeance against them. When these vaccinators visit any village the women of the place hide themselves through fear; and if they give up their children well and good: if not the vaccinators enter the premises by force. If the vaccinators are able to extort a few annas from the women, they let their children off, otherwise they vaccinate them by force." The editor concludes by saying that he is sorry to find that all the money which Government is spending for the benefit of the poor is being thus uselessly wasted, and calls upon the authorities to interfere.

The *Liberalist Gazette* of the 7th March draws attention to the preference shown for Bengalis in all offices in the North-Western Provinces. "There is not an office which



and almost all Bengalis employed in it, and if a calculation were made, it would be found that there is not a tenth part of the number of the provincials employed, the reason for which cannot be attributed to any defect on their part as they are far cleverer than Bengalis." The editor concludes by begging Government for the future to employ only natives of the province in all the vacancies that may take place in the North-Western Provinces, as they have a better right to them than the Bengalis.

The *Urdu Akhbār of Akola* of the 4th March is astonished to hear that the Bengal Government has ordered Nagri to be the language of the courts, as such an order is quite contrary to the orders of the other Governments, and the people are all opposed to it.

The *Vritt Dhārā* of the 6th March writes that in the civil courts the parties to the suit suffer a great deal from the cost of supplying stamps and the delay that takes place in the hearing of the suit, and that if Government was to pass an order that the expenses be lessened and cases be decided soon it would be very good.

The *Lash-i-Malyū* of the 3rd March writes:—"As we are the friends and subjects of the Government of India, it is incumbent on us to write in detail those things which please the people and those which do not. Under the British rule there is peace and tranquillity, and there is the vast benefit of the railway and the telegraph. From the Educational Department also there is a great advantage derived, as many persons have been educated and are now holding high appointments, but the evil done by this department is more than the good, as it has mixed up the respectable class of people with the low who are now holding high appointments, and through their position abuse and ill-treat their subordinates, who are far more respectable than they are themselves."

The *Banarās Akhbār* hears that coolies are deceived, sent down to Ghazipur where they are treated like prisoners; and



eventually shipped off to the Mauritius. This treatment will soon get wind, and villagers will in future cease frequenting towns. Government is called upon to interfere.

*The Case of the Allahabad Mukhtar.*

The *Safir-i-Hind* of the 15th March says that a correspondent of the *Oudh Akhbar* writes that on the 6th instant Mahesh Parshad, Mukhtar in the North-Western Provinces, presented a petition to the Honourable Chief Justice of the High Court, Allahabad, to the effect that the Joint Magistrate of Allahabad compelled him to remain standing with his boots on his head for having entered the *ijlas* with them on his feet. That the Honourable Chief Justice told him that if such a thing did happen it was very wrong, and that after due consideration he would pass an order. The editor concludes by saying that in truth the steps taken by the Joint Magistrate was not justified, and shows want of education on his part; that although the Mukhtar will receive justice at the hands of the Honourable Judges, and get the Joint Magistrate strongly reprimanded, still there is no doubt of the latter being favoured a little. If a native had done this, there would have been very serious notice taken of it.

The *Oudh Akhbar* of the 8th March says that it has received correspondence of late which has made it wonder at and pity the people of Hindustan; the truth is that it is very bad to be a native. The Government may do and pass what law it likes for the protection of the natives, and the natives may wear the best of English clothes, still there is no benefit derived from all this, as it only tends to frighten and take in their own countrymen and no one else. A few days ago one of the officers of the North-Western Provinces compelled a Mukhtar to remain standing with his boots on his head for having entered his court with them on his feet. The editor concludes by advising all the Mukhtars and Vakils of the North-Western Provinces to leave off wearing English boots and to wear Hindustani ones in their stead till the whole



shoes is thoroughly lifted, and that if they do not approve of this, to go about bare-footed.

The *Oudh Akhbar* of the 10th March says that a correspondent writes that on the 2nd of March, 1876, Lala Mahesh Parashad, Mukhtar, accompanied with his Muharrir, went to the court of Mr. Giles, the Joint Magistrate of Allahabad, for the purpose of inquiring into a case, and as there was no carpet spread on the place where pleaders and mukhtars generally stand, they went and stood there with their shoes on; that the Joint Magistrate seeing this inquired of them the reason why they had done so, to which they responded by saying that as there was no carpet spread, and no order prohibiting them, nor any notice affixed to the door to this effect, they did not think there was any harm in it, and that if it was against his wishes they were very sorry, and would not for the future do so again. The Joint Magistrate not having the power of self-control over his temper, especially in the case of a fault done by a native, ordered them to put their shoes on their heads, which they were obliged to do as they could not disobey the order. In this lamentable position they had to stand in a corner for an hour, and when the Magistrate's temper cooled down, he asked them whether they were now aware that this sort of behaviour was against his wishes, and on their replying in the affirmative they were released.

The editor concludes by saying that every one is annoyed at the above, and that the High Court and Zila Court pleaders, as also the Mukhtars, intended petitioning the High Court and the Lieutenant-Governor on the subject soon, and that there is no doubt they will do so before long.

The truth is that the Joint Magistrate acted contrary to law in this case; for he had the power to imprison or fine them; but what did he mean by putting shoes on their heads and by insulting their respectability and the profession. That from all this it need not be inferred that the people are afraid of the Joint Magistrate; the only cause of fear they have is of



being insulted, and no respectable person, unless compelled will ever enter his "ijlas" (court) for the future knowing well his bad temper. It is a pity that all the lectures, &c., which are being delivered are only *ad hoc* waste, for there are no signs of the Europeans and Natives ever being united. The Europeans in London may do what they like in order to prevent the natives from being insulted, but who listens to them? "As for the head—on it is turban (himama), and on top of that the *kalga*, and then the *turra* (top-knot) but now in place of the *turra* the shoe." The greatest pity is that the natives are not of one mind and have not a brave heart.

Another correspondent writes that on the 6th of March Mahesh Parshád, Mukhtár, presented a petition to the High Court to the effect that the Joint Magistrate of Allahabad compelled him to put his shoes on his head for having entered the *ijlas* (court) with them on. That the Honourable Chief Justice said that if such a thing had happened it was very wrong, and that after due consideration he would pass an order. It is now to be seen what will be done in the matter.

The following vernacular papers have all quoted the above word for word, but have passed no opinion of their own:—

1. *Rohikhan Akhbár* of the 15th March.
2. *Khair Khosh-i-Alam* of the 17th March.
2. *Meerut Gazette* of the 18th March.
4. *Najm-ul-Akhbár* of the 16th March.
5. *Albert Gazette* of the 17th March.
6. *Panjabi Akhbár* of the 18th March.

The Mukhtár case is reported at length in this paper also. The profession of law is sneered at, and small applause is given to the Joint Magistrate for his appreciation of worth, and his bestowal of honour. Alas lectures and articles are being proved to be merely nominal things. There appears to be neither union between the Natives and Europeans nor is there a sign of good breeding. European noblemen may devise a thousand means at home to protect natives from oppres-



But who is to blame for all this out-  
 rage? First the head, and then the tail, and in place of the plain  
 truth, it is to find that unanimity and courage  
 which are essential to concord do not exist among natives.  
 We have brought all our sufferings upon ourselves.—*Ibid.*  
 The case of the Mukhtár at Allahabad has proved true.  
 This very sad news has created quite a sensation throughout  
 the Punjab. This fact, which is the result of the Joint Magis-  
 trate's stupidity and high-handedness, is a disgrace to the  
 Government of the country. The sad mutiny of 1857 was due  
 to the shortsightedness, precipitance, and injustice of such  
 people. In this special case Government is bound to dismiss  
 the short-tempered officer for ever from its service and adver-  
 tise him, in order that other officers might learn to fear.

The *Hab-i-Pasand* of the 15th March, noticing the Allah-  
 abad case, says that the mukhtár and his muharrir  
 apologized for what they had done in ignorance; but the civi-  
 lian in question took no notice of their apology. The *Akmal-  
 al-Akhbar* of the 16th March evinces considerable indignation.

#### LOCAL AND MISCELLANEOUS.

The *Masir-i-Akhbar* of the 1st March reports a great scar-  
 city of water in Travancore, and says that all the ponds and  
 tanks have dried up, in consequence of which all the trees have  
 dried up and sickness is increasing.

The *Nab-i-Afshan* of the 2nd March again calls on Gov-  
 ernment to interfere in the singing of obscene songs at Holi  
 time, "as people do not approve of it."

The *Nab-i-Afshan* of the 7th March complains in strong  
 terms of the carelessness and negligence of the Municipal  
 Committee of Gurdaspur.

The *Rahnuma-i-Hind* of the 7th March draws attention to  
 the daily occurrence of thefts in the city of Agra.

The *Umm-i-Akhbar* of the 10th March calls on Government  
 to appoint a hakim for the Baraltch district in Oudh.



The *Nasr-ul-Akhbar* expresses its indignation at the leveling of the mosque at Benares by Sayyed Ahmad for the purpose of building a hospital in honour of the Prince of Wales' visit (see last *Selections*).

The *Kavi Vachan Sudha* says that the Gaekwar of Baroda has freed himself from prison by paying a fine of three lakhs of rupees.

The *Benares Akhbar* complains of the trouble experienced in registering deeds in the sub-registrar's office at Benares.

#### LORD NORTHBROOK'S RESIGNATION.

The *Vakil-i-Hindustan* of the 4th March writes :—" It is well known [that Lord Northbrook has been loved and respected by the people of Hindustan," and goes on to say that Government has no doubt but that Lord Lytton will prove a worthy successor from the single fact of Mr. Disraeli having appointed him.

#### POLITICAL (NATIVE STATES).

The *Nasr-ul-Akhbar* of the 15th February says that the Nizam of Haidrabad is making arrangements to expel all the *Sunni Pathans* of the town, who are generally engaged in causing disturbances and mutiny. This tribe number about 10,000 in the town of Haidrabad.



The following Vernacular Newspapers have been examined in this report :-

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	When Published.	DATE.	DATE OF RECEIPT.
1	Vita Diksh.	Marathi.	Dhar.	Weekly.	Feb.	1876.
2	Aligarh Institute Gazette.	Urdu and English.	Aligarh.	Ditto.	March.	1876.
3	Rev. Social Science Cong. Gazette.	Urdu.	Jalpur.	Ditto.	"	"
4	Rahbar-i-Hind.	"	"	"	"	"
5	Wakht-i-Hindistan.	"	"	"	"	"
6	Masul Gazette.	"	"	"	"	"
7	Adib-i-Azam.	"	"	"	"	"
8	Abbar Nigari-i-Akbar.	"	"	"	"	"
9	Masul Abbar.	"	"	"	"	"
10	Kab-i-Nir.	"	"	"	"	"
11	Anjuman-i-Panjabi.	"	"	"	"	"
12	Taj-ul-Ahliya.	"	"	"	"	"
13	Abbar-i-Azam.	"	"	"	"	"
14	Masul Gazette.	"	"	"	"	"
15	Urdu Abbar (Akola).	"	"	"	"	"
16	Laub-i-Mahfi.	"	"	"	"	"
17	Naf-ul-Astin.	"	"	"	"	"
18	Panjabi Abbar.	"	"	"	"	"
19	Urdu Abbar (Akola).	"	"	"	"	"
20	Masul Gazette.	"	"	"	"	"
21	Karnad.	"	"	"	"	"
22	Nadim Jaunpur.	"	"	"	"	"
23	Anand Lahru.	"	"	"	"	"
24	Taj-ul-Ahliya.	"	"	"	"	"
25	Dakshin-i-Sikanderi.	"	"	"	"	"
26	Masul-i-Nir.	"	"	"	"	"



27	Mayo Gazette,	...	Ditto,	...	Tri-monthly,	...	1st	9th
28	Rahbar-i-Hind,	...	Ditto,	...	Weekly,	...	7th	9th
29	Qudh Akhbar,	...	Ditto,	...	Tri-weekly,	...	8th	9th
30	Akhbar-i-Am,	...	Ditto,	...	Weekly,	...	29th	9th
31	Shola-i-Tar,	...	Ditto,	...	Ditto,	...	7th	9th
32	Albert Gazette,	...	Ditto,	...	Ditto,	...	3rd	9th
33	Akmal-ul-Akhbar,	...	Ditto,	...	Ditto,	...	5th	9th
34	Vritt Dhera,	...	Marathi,	...	Ditto,	...	6th	10th
35	Lawrence Gazette,	...	Urdú,	...	Ditto,	...	7th	10th
36	Rahnuma-i-Hind,	...	Ditto,	...	Ditto,	...	7th	10th
37	Anjuman-i-Hind,	...	Ditto,	...	Ditto,	...	5th	11th
38	Nayur-i-Azam,	...	Ditto,	...	Ditto,	...	6th	11th
39	Sadik-ul-Akhbar,	...	Ditto,	...	Ditto,	...	6th	11th
40	Gentler Gazette,	...	Ditto,	...	Ditto,	...	6th	11th
41	Akhbar-i-Am,	...	Urdú and Hindi,	...	Ditto,	...	6th	11th
42	Rifla-i-Am,	...	Urdú,	...	Ditto,	...	6th	11th
43	Quds Akhbar,	...	Ditto,	...	Tri-weekly,	...	10th	11th
44	Taj-ul-Akhbar,	...	Ditto,	...	Weekly,	...	9th	11th
45	Khair Khush-i-Hind,	...	Ditto,	...	Ditto,	...	6th	11th
46	Nur Afshar,	...	Ditto,	...	Ditto,	...	6th	11th
47	Ishtad-i-Tar,	...	Ditto,	...	Ditto,	...	6th	11th
48	Benares Akhbar,	...	Ditto,	...	Ditto,	...	2nd	11th
49	Aligarh Institute Gazette,	...	Urdu and English,	...	Ditto,	...	10th	12th
50	Khair Khush-i-Alam,	...	Urdú,	...	Ditto,	...	10th	12th
51	Rohilkhand Akhbar,	...	Ditto,	...	Bi-weekly,	...	8th	12th
52	Nur-ul-Afak,	...	Ditto,	...	Weekly,	...	11th	12th
53	Rahbar-i-Hind,	...	Ditto,	...	Ditto,	...	11th	13th
54	Agra Akhbar,	...	Ditto,	...	Tri-monthly,	...	1 th	13th
55	Quds Akhbar,	...	Ditto,	...	Tri-weekly,	...	12th	13th
56	Najm-ul-Akhbar,	...	Ditto,	...	Weekly,	...	8th	13th
57	Nur-ul-Awarz,	...	Ditto,	...	Ditto,	...	11th	13th
58	Akhbar-i-Alam,	...	Ditto,	...	Ditto,	...	9th	13th
59	Meerut Gazette,	...	Ditto,	...	Ditto,	...	11th	13th
60	Anjuman-i-Panjab,	...	Ditto,	...	Ditto,	...	10th	13th



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